

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church

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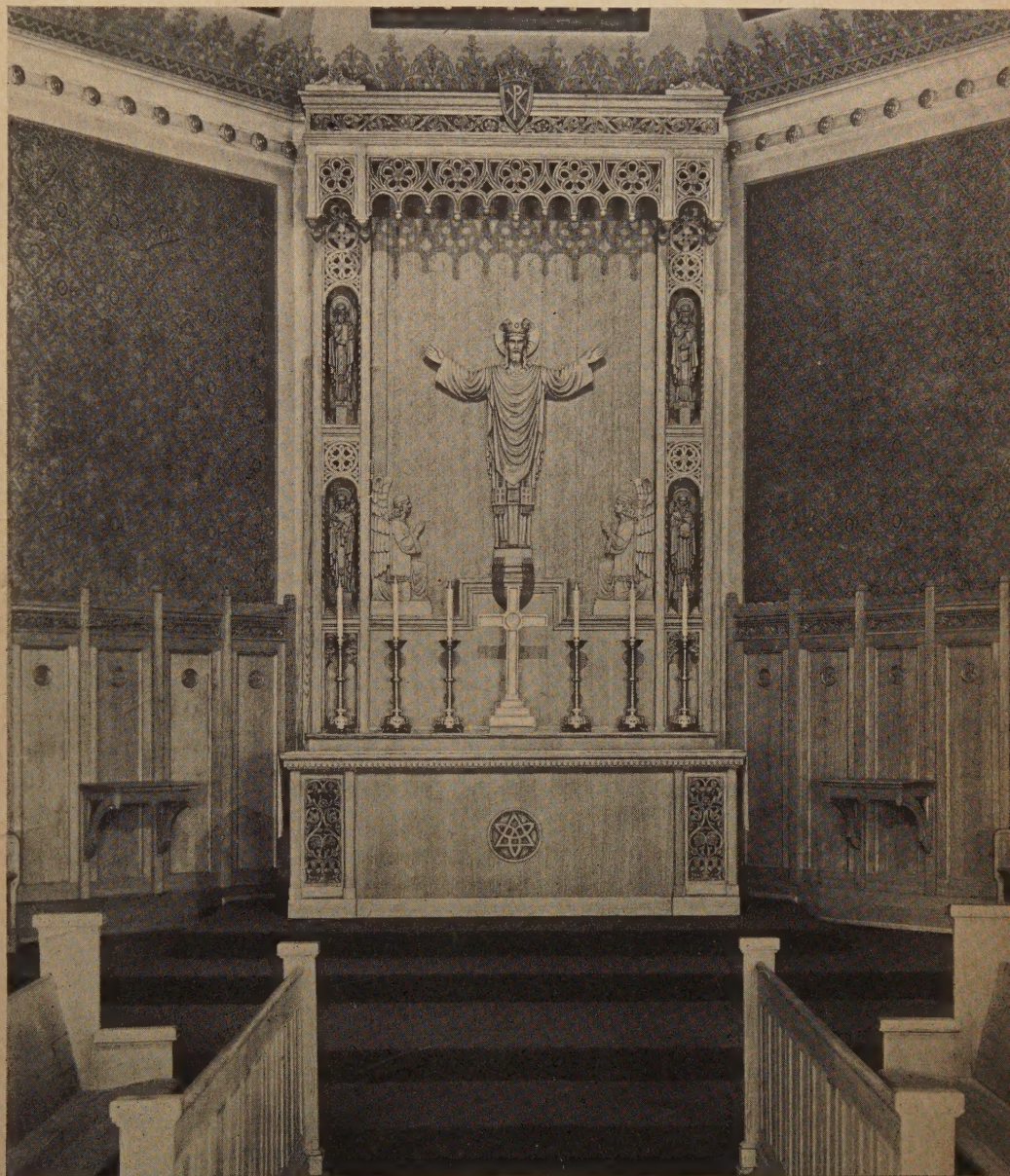
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NEW ALTAR AT TRINITY CHURCH, MICHIGAN CITY, IND.

Swiss, German, and American artists joined to produce Trinity's new altar and reredos, designed, built, and installed by the E. Hackner Co. of LaCrosse, Wis., as part of an extensive redecoration program of the chancel. The Rev. William Aaron Driver is rector.

THE DIVINITY SCHOOL
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Trial Balloons

TO THE EDITOR: The report of the action of the convention of the diocese of New Jersey in connection with the proposal for Joint Ordination has just appeared. I am sorry that the convention took such action for evidently the proposers of the resolution were misinformed concerning the request of the Commission on Approaches to Unity. In the letter sent out to the Bishops of the Church last December asking for the appointment of committees to consider the various proposals in regard to unity, the chairman of the Commission wrote as follows:

"It would be possible for such a committee to bring the matter before clergy conferences, laymen's meetings, convocations, and perhaps (for information) to the convention of the diocese. . . . We are not of course asking for any action except as it might come in informal suggestions. That, I hope, would be clear. We would have no authority to ask for such even if we wished it, but we would not at this time want to take the matter out of the field of general discussion. Our one hope is to have it thoroughly aired."

It will be seen from this that those dioceses which have taken any action in regard to the proposal for joint ordination or other matters have done so on their own initiative and not at the request of the Commission.

The Commission has been well aware that questions might be raised as to its action in connection with these unity proposals. We venture however to ask the Church how in any other way we can make any substantial progress? We have been directed by convention to carry out the negotiations through which organic unity with the Presbyterians may be achieved. Simply to say to the Church, "We would like suggestions about this" would obviously get us nowhere. The only concrete and real way is to make proposals, which indeed may be "trial balloons," but which give us some clue to the thinking of Churchpeople. We find, for instance, in the same issue of *THE LIVING CHURCH* in which these resolutions of New Jersey appear, the proposals in regard to the basic principles of the united Church. Certainly these are too important to be presented to the Church only two or three months before General Convention meets. And equally clearly, it would be the height of stupidity for the Commission to present them to the Church 15 months ahead of the meeting of General Convention in any final form. The only alternative is to do what we have done, namely, ask the Church unofficially to consider them.

So much for the particular action. But may I add that all these matters are far too important to be dealt with, one way or the other, by raising questions of procedure. Rome is burning. Are we going to fiddle over technical matters of procedure? Every Christian

who thinks about it knows that the most serious handicap which the Church faces in helping the world to reach some sort of social order in which Christian principles prevail and the Christian life may grow strong is its serious divisions. The wound of Christ's Body will not be healed by the union of the two small bodies whose negotiations we are considering, but one wound will be healed and a way pointed to the healing of others. Dare we let questions of procedure stand in the way of our struggle to achieve God's purpose? (Rt. Rev.) EDWARD L. PARSONS.

San Francisco.

Another Precedent

TO THE EDITOR: As an addendum to your footnote to the account of Bishop Burton's election [L. C. July 5th] may I add that an earlier declination of an election to an English See was that of my grandfather, Bishop Whipple, who on March 8, 1871, declined an appointment to the Sandwich Islands, then under the British Flag, made by the Archbishop of Canterbury and the Bishop of Winchester to whom the King and Synod of the Sandwich Islands had committed the choice of a bishop.

(Rev.) ARTHUR W. FARNUM.

Asheville, N. C.

Prohibition

TO THE EDITOR: Are you not "barking up the wrong tree" in your editorial, "Protestants and Prohibition" [L. C. July 12th]? In an all-out effort for victory, in a struggle against such terrible forces, not what the soldiers would like, not what they are deprived of but civilians may have, not whether Prohibition was successful or otherwise, but simply what will make these soldiers and sailors just as efficient as they can possibly be, should be considered.

The Bible, to which you refer, contains instances in which alcoholic beverages brought about the downfall of men, military men, and the collapse of military campaigns. And these beverages were not our modern strong drinks, but beer and wine. Moreover, history records over and over again the fact that alcohol is the soldier's foe. Our own General Pershing, not to mention other great military leaders, testified, "Alcohol is the great foe of my men," (or words much the same). Indeed, for that very reason, General Pershing declared, "I will not go slow on prohibition."

Furthermore, in a real all-out effort for victory, it would be wise if the entire population, voluntarily or otherwise, went on the water-wagon for the duration of the war. Drink and defense production do not mix well, any more than do drink and driv-

ing, which have in combination been injuring so many and killing so many needed defense workers.

In a mechanized war, clear heads are necessary. Alcohol does not make clear heads; it muddles them, injures precision, spoils marksmanship, and causes poor judgment. And the drinking soldier is, according to high authority in warfare, more likely to illness, takes longer to recover, has less endurance, and cannot march so well. Banish booze throughout the nation, or at least in our armed forces, for the duration and we shall thus make a decidedly effective contribution towards success.

Wollaston, Mass. H. J. MAINWARING.

TO THE EDITOR: I agree with you, and I presume many others do also regarding the opening of the prohibition cause at this time. It seems to me distressing and ill-advised. It would be far better in the interests of our young people to whom we are owing so much in the present debacle, to concentrate on something constructive with a fresh viewpoint than rehash the old issues.

But it is well to remember that when people meet to discuss a public question their thoughts often run deeper than their words. I am convinced that the sectarians who feel keenly about prohibition are not opposed to a good time. They are opposed only to intoxication and its accompanying degradation. They believe there are enough people who are not content to stop with a "glass or two" to make the question of temperance a paramount one at this time; and unfortunately they cannot believe there is any way to bring about the desired temperance without prohibition of alcohol as a beverage. Many of these people are of wide experience and know their world.

We need today, however, to put our ancient arguments into the discard with the old rubber, to be turned out into something finer that can be of immediate use. I believe sincerely that those parents who have not served liquor and beer at home as common beverages have as much right to object to their sons being thought sissies as have the parents of the boys who have been used to the temperate use of alcohol to object to their sons being considered potential inebriates on that account. There should be a broader attitude than this.

I suggest that our influence be directed to giving a soldier away from camp a choice. Serve beer along with other good things. Do not make it necessary for him to drink the beer if he is to have anything at all to drink. In this way we are not only giving the young men and women, too, a fair chance for both sobriety and a good time, but as well a grand opportunity for self-leadership.

ELIZABETH MABEL BRYAN.

Port Chester, N. Y.

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a non-profit corporation founded for the purpose of amassing and administering an endowment fund, the proceeds of which shall be used to finance the publication and distribution of literature in the interest of the Christian religion, and specifically of the Protestant Episcopal Church according to what is commonly known as the Catholic conception thereof. Income from this Foundation may be used to defray any deficits in the publication of *THE LIVING CHURCH*. Your help is needed for this worthy cause.

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EIGHTH SUNDAY AFTER TRINITY

GENERAL

RURAL WORK

55 Dioceses Send Representatives to Annual Conference

By JANE CLEVELAND BLOODGOOD

The overwhelming importance of rural work as a source of strength for the whole church, the need of a conscious sense of vocation for that work, greater use of lay leadership, and the development of diocesan programs for rural work were the chief subjects discussed at the 20th National Episcopal Conference on Rural Church Work, held concurrently with the Town-Country Leadership summer school of the University of Wisconsin, from June 29th to July 10th, Madison, Wis.

The Episcopal group has always been the largest of the delegations, making up half of the total enrollment; and with a group of 100 the Church was represented this year by its usual proportion. The men were housed in the white-pillared fraternity house on Breeze Terrace where all meals were served and the evening conferences held, the women at the residence of Mrs. E. E. Parker.

St. Andrew's Church was used by the National Conference as the chapel for their daily services. There at seven the Episcopal delegation gathered for the Eucharist which was celebrated in an unusual variety of ways witnessing to the genius of the Church for unity in diversity. There was organ music and hymn singing at each of these services.

BISHOP BRINKER PREACHES

On Sunday it was the turn of Grace Church to welcome the delegates at their early service and breakfast in the parish hall while the Conference preacher, Bishop Brinker of Nebraska, preached on missions from St. Andrew's pulpit at the later Eucharist. It has been the custom for many years for the two city churches to exchange the conference breakfast and the conference sermon. The traditional Sunday afternoon tea, initiated at the Lincoln Street house 18 years ago by Mrs. Harlan Cleveland, featured a reading by Prof. W. R. Gerald of the University's Classics Department, of Pericles' Funeral Oration over the Athenian soldier dead, contrasting with Lincoln's Gettysburg address. Afterward spirituals were sung under the expert leadership of Archdeacon Withington of South Carolina.

For years the Episcopal group have lived and worshipped together. This year other delegates adopted the group plan and mixed Baptists and Congregationalists took a house together and worshipped together

daily. Another houseful were called by the names of three counties in Michigan, Allegan, Barry, and Hillsdale. They were a group of religious leaders from these counties sent on fellowships from the Kellogg (Cornflakes) Foundation set up to aid children with millions that have to be spent in 40 years. At the banquet as introductions were made the personnel of the Conference emerged. Professor Kolb sketched out the program. Over the years the subjects studied have been various aspects of the community and the family. This year of expanding horizons a new course on Our Changing Economic Order was added. Prof. Kolb announced the field trip to the little rural community of Oregon, 10 miles from Madison, a highly organized country town without an Episcopal church. He announced the two day conference which occurs in the midst of the regular conference. The chief speakers are always Lutheran and Roman Catholic, the religious majority of the state of Wisconsin.

ACADEMIC PROGRAM

The academic program offered six lecture courses to the students. Our Changing Economic Life was given by Prof. Selig Perlman of the Department of Economics, well-known authority on Labor, who fascinated his students with the timeliness and interest of his subject. He dealt with such subjects as: The economics of the German Reich, the British Labor movement, can Russia be trusted? (He summed up his arguments by saying emphatically she could). His most original touch was his comparing the labor movement to developing nationalism where the territory involved is not a land territory (my own,

my native land), but a *job* territory with definite limits and obligations. He said that his touchstone for determining a person's lack of prejudice toward labor was this comparison. If it shocked them, then they were out of sympathy with the labor movement. If it intrigued them, then the reverse was true.

Rural Community Organization was given by A. F. Wifeden; The Family with Reference to Problems of Personality by Dr. Mollie Erickson. Dr. Erickson, a graduate of the University of London and with a Smith College Ph.D., has perfected psychological tests used on draftees to determine the degree of their nervous and mental balance. At 9:30 Understanding Our Modern Society was given by Prof. R. J. Colbert, a Churchman and active leader in the rural fellowship; Local Community Resources and How to Use Them was given by Prof. J. H. Kolb; Public Discussion, Principles and Techniques, by Martin P. Anderson; Recreation and Leisure Time Problems, A. L. Mosley, Prof. of Physical Education.

The lecture periods were followed by whole group conferences under the guidance of Mark Rich, town and country worker of the American Baptist Home Mission Society and Clifford L. Samuelson, Department of Domestic Missions of the National Council. The head of the department, the Rev. George Wieland, was also present at the conference.

Others taking part in the conference were: Rev. Messrs. Allen W. Clark, Stephen E. Kelker, Frederick H. Arterton, E. Dargan Butt, David Coombs, Earle B. Jewell; Clifford P. Morehouse, Mrs. Monte Glover.

Attendance at the Church Conference represented 25 dioceses and totalled 45, including 12 women. Total attendance at the University Training School was 71, representing 7 communions.

The Living Church

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*A Record of the News, the Work, and the
Thought of the Episcopal Church*

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ARMED FORCES

Seven Episcopal Chaplains Graduate

Seven Episcopal chaplains were graduated with the third class of the Army chaplain training school at Fort Benjamin Harrison, Ind., this month. The class had a total membership of 148.

Those graduated were: the Rev. Thomas S. Clarkson, All Saints' Church, Tupelo, Miss.; the Rev. Robert M. Man, Church of the Messiah, Rockingham, N. C.; the Rev. Philip W. Roberts, St. Luke's, Hot Springs, S. D.; the Rev. Charles F. Schilling, Trinity Church, St. Augustine,

Fla.; the Rev. Dean T. Stevenson on the staff of the Pro-Cathedral of the Nativity, Bethlehem, Pa.; the Rev. Heber W. Weller, Grace Memorial Church, Hammond, La.; the Rev. George B. Wood, Christ Church, Austin, Minn.

The War Department did not announce where the new chaplains will be stationed.

Deferment Provided to Pre-Theological Students

Deferment of pre-theological students from military service is provided by a recent government ruling, which calls attention to an existing shortage of clergy and of theological students. Ordained clergymen and students in theological seminaries were deferred in the selective service act as it was adopted by Congress, and the new ruling extends this occupational deferment to men studying for the ministry in colleges "at the close, or approximately at the close," of the sophomore year and in junior and senior years.

Registrants who claim deferment as pre-theological students must present a certificate from a recognized theological school that they will be accepted and enrolled by the school and a certificate from a "recognized Church, religious sect, or religious organization" that they are pursuing prerequisite academic studies under the direction of that Church.

SOCIAL RELATIONS

Los Angeles Summer School Holds Little Malvern

Carrying on the thoughts and ideas put forth at Malvern, Delaware, and similar conferences, the 40th annual summer school of the diocese of Los Angeles meeting in Los Angeles, June 30th to July 3d, with the largest attendance in its history, unanimously adopted a statement unsurpassed in lucidity, conciseness, and frankness. This is the full text:

"We recognize that the world is in a state of theological, economic, and political revolution. As a consequence, many national and world adjustments must be made to meet the situation with a view to bringing about a just and durable peace. To meet this problem we agree that national isolationism has proved ineffective, and that therefore there must be substituted some form of international government with democratic control where the sovereignty resides in all the people of the world regardless of race. To achieve this control, certain definite sacrifices must be made by all nations. Such sacrifices will have to be made in the following fields: trade, tariffs, currency control, allocation of natural resources and political and social organization. We recognize that such changes will involve real readjustments but should not be so rapid as to result in violent revolution which might destroy all possible gains. Relationships among nations have always limited national sovereignty as, indeed, it is inescapably limited by the sovereignty of God. The task of the Church is to lead in the development of an



LADY ALTAR AND PEACE SHRINE: *St. Paul's Church, Savannah, Ga., placed its roll of honor beside the new altar dedicated to the Blessed Virgin Mary. Over a score of the communicants are serving in the armed forces of the nation.*

ecumenical social gospel in regard to motivation and general principles.

"We recognize that far-reaching changes are inevitable in the conduct of economic life and that industrialism has outgrown political control. There are among us three general points of view regarding the ordering of industrial life to the fullest promotion of human welfare:

"(1) Some of us believe that the present system of private enterprise, with adequate public control, is the best means to this end.

"(2) Others of us believe that the Church should declare that the profit motive must be spiritualized, avoiding the accumulation of money for power, and position exclusively. Avenues toward the achievement of such purpose could be found in the development of consumer co-operatives, public ownership of large industries and a rigid limit to the accumulation of wealth. A few members of the conference advocate a thorough-going system of collectivism.

"(3) Still others of us are convinced that neither private enterprise nor a collectivist system best meets the needs of the present situation. We feel that a system of social justice, preserving a large amount of private ownership along with public control, is desirable. This might be found in the corporate state in which syndicates of both management and labor have representation in the government. This makes possible representation of people according to their occupational interests.

"We note with satisfaction the promulgation of the President's Work Order Number 8802 which forbids discrimination in the granting of employment for the reason of race, color, or creed by industries with federal contracts. We urge the exten-

sion of this policy to all industry and particularly call upon Christian employers to put the same into effect.

"We urge the development of systems for the training of labor leaders under the conviction that labor leadership should be just as dignified and qualified as any other leadership in American Society.

"We are convinced that no purely secular or naturalistic system of thought will provide the necessary motive or method for social reconstruction. Rather, these have led to fragmentary loyalties. The main-spring for democratic advance depends upon a spiritual view of man as a child of God whose chief end is happiness in the fellowship of his Creator.

"We urge that the members of the Church in the diocese of Los Angeles make a careful study of the problems mentioned above. We believe that we must take an active militant part in steps leading to a world structure where the brotherhood of man can become a practical reality. The important immediate step is full prosecution of the war to victory."

The following were among those taking part in the conference: Bishop Stevens of Los Angeles, Bishop Gooden, Suffragan of Los Angeles, the Very Rev. James Malloch, Mrs. Chester Rude, the Rev. H. V. Harris, Mrs. Irene Heineman, the Rev. Bertrand L. Hause, the Rev. Dr. George Davidson, Dr. Frank J. Klingberg, Dr. Henry T. Neumann, Miss Susan Adams.

Petition For Harry Bridges

One bishop and several priests of the Episcopal Church are among the 600 signers of an open letter to the President to use his executive authority "to rescind the Attorney General's decision" ordering the deportation of Harry Bridges, West Coast labor leader. The open letter was released this month by the National Federation for Constitutional Liberties.

Signers of the open letter accept the description of one commentator, that the Attorney General's decision was "the blunder for which pro-Axis propagandists have been waiting," and declare that the decision "jeopardizes our war effort, not in terms of production—it is clear that labor will continue to surpass its own high records—but in terms of national morale."

Among the clergymen of the Episcopal Church signing the open letter are Bishop Mitchell of Arizona, and these priests:

The Rev. Messrs. Shelton Hale Bishop, rector of St. Philip's, New York City; William J. Chase, chaplain at Cornell University, Ithaca, N. Y.; Malcolm G. Dade, priest in charge of St. Cyprian's, Detroit; Gardiner M. Day, rector of Christ Church, Cambridge, Mass.; John Warren Day, dean of Grace Cathedral, Topeka, Kans.; Joseph F. Fletcher, dean of the Graduate School of Applied Religion, Cincinnati, Ohio; Frederick C. Grant, editorial chairman, the *Witness*, New York City; A. M. Lambert, St. Monica's, Hartford, Conn.; also the Rev. Messrs. William Howard Melish, Holy Trinity, Brooklyn, N. Y.; Isaac Noyes Northrup, rector of All Souls', Biltmore, N. C.; Louis Perkins, rector of Church of the Good Shepherd, Shelton, Conn.; Eric M. Tasman, rector of Church of the Holy Communion, South Orange, N. J.; Joseph Titus, rector of Grace Church, Jamaica, N. Y.; Eliot White, Roselle, N. J.; Luke M. White, St. Luke's, Montclair, N. J.; John P. Wilkins, rector of Trinity, Bristol, Conn.; Charles C. Wilson, Trinity, Kirksville, Mo.; and Alonzo L. Wood, chaplain of South Kent School, South Kent, Conn.

England's Own Problem—I

By the Rev. William G. Peck, S.T.D.

WAS recently asked to examine and comment upon a collection of opinions expressed by American economists on the Malvern findings. These opinions appear to have been presented to a group of American manufacturers, and that is their only significance. Their quality may be estimated from the fact that on one page they describe the Malvern document as "medieval and romantic" and also as "communistic." But one of these gentlemen asks a question which needs to be answered, though I should have supposed that a professional economist would have asked it only if he had been talking in his sleep. His reference was to that passage in the Malvern document which points to the claims of agriculture and to the need for conserving the resources of the soil. "Why," asks, "This mystical importance attributed to agriculture?" Nobody at Malvern used the word "mystical," and I suppose that this economist is employing it merely as a missile. But I will attempt to show why the question of agriculture has assumed tremendous importance for Christian sociologists in England; for while there is as yet no popular understanding of the actual situation in this country, England's problem must be of real significance for America, and it is important that Christian social thought in the USA should be aware of it.

THE NEW DILEMMA

The truth is, that a dilemma is appearing upon deeper levels than those occupied by the discussions about property, housing, industrial organization, profit, and so forth, which are still occupying much attention. The problem now emerging concerns the future shape of the whole English economy. The question is, what, after the war, will England be trying to do? How will she be trying to live? For there are grave reasons for supposing that she simply will not be able to live by the methods which, during the 19th century, made her wealthy and powerful. This is a fundamental consideration. Let us see what it means.

The English economic structure, built upon expansion by means of exports, has been maintained, on the whole with great success, for many generations. The theory was, that England was the workshop of the world, or, at least, one of the few workshops of the world. From her shores manufactured goods, in ever-increasing volume, would flow on to the ends of the earth. The value of our exports would be greater than that of our imports, and thus we should achieve our "liquid profit," making us "wealthy" and enabling us to invest in the expansion of our own productive system for the attainment of still greater wealth." This economy, of course, involved the decline of English agriculture. For a hundred years our rural population has drifted into the sprawling, unsightly, demoralizing areas of urban industrialism. Less and less food was grown upon English soil. But what did it matter if fine

English farm land was smothered by bracken and briar? What did it matter if some of the best market-gardening land in the world went under the concrete of

¶ This, the first of two articles on England's economic dilemma, is full of significance for America even though the problems of the two nations are not identical. How can a world-wide manufacturing glut and food shortage be avoided?

the "ribbon developments" in the Thames valley? What did it matter if some of the Black Country of the Midlands, originally so-called because its black soil was of amazing fertility, became known as the Black Country because it had been turned into a hideous area of smoke-laden industrialism?

It all suited our book. If we were chiefly concerned to "make money," this was the way to do it. We must bring our food from far distant countries. We must turn England into a factory. The maypole around which our village lads and lasses had danced, must become the name of a limited liability company selling Danish bacon and Australian butter. The habit of mind affected our official speech. If a field was still growing turnips, we called it "undeveloped land." When we had covered it with concrete, and built a cosmetics factory on the site, we called it "developed." The life of England had come to depend upon the ability of her people to scramble in markets thousands of miles away. And there are still some among our so-called leaders who can imagine no other foundation for our national existence. When they are asked about the task of England after the war, they can murmur only the sacrosanct words, "more exports." These men are blind.

The world market, as we have known it and played it, is finished. The situation in which a few "workshops" manufactured for the world belongs to history. Since an expansive financial industrialism led to the development of machine industry all over the world; and since the world is now passing from the machine which multiplied a man's productive power 300 times, to a power technique which can multiply it 3,000 times, England cannot continue to live as one of the "world's workshops." Her economic tribulation between the two world wars was largely due to the fact that she would not face the situation: but that situation will be vastly more difficult in the future.

The exchange value of English manufactured goods, in a world full of manufactured goods, will fall. The attempt of the whole world to sell an identical product in a world market, will mean that English manufactured goods will be unable to purchase by exchange the amount of food which they have secured in the past, if food production is maintained at its recent level.

The English people will be definitely poorer, if they persist in this method of trying to earn their national living.

SOIL DEPLETION

This, however, is only one half of the picture. The other is more tragic. We know, today, that unless there is a drastic change in the purpose of the world's economic activity, it is highly probable that in a generation or two there will be a menacing shortage in the world's food supplies. A well-known American, Mr. Raymond Gram Swing, has quoted the statement that "at the present rate of soil and water depletion, in 50 years the fertile soil in America will be a fourth of what was present originally, and in a hundred years, at the same rate of depletion, the American continent could turn into the Sahara of the Western Hemisphere." This may seem an incredible piece of sensationalism. Yet is largely supported by the writings of such outstanding experts as Sir Alfred Howard, Lord Northbourne, and Lord Lymington. Let anyone study the classic volume, *The Rape of the Earth*, by Jacks and Whyte, and he will discover with alarm what is happening. In Canada, in South Africa, in Australia, in Russia, and in many other lands, what were vast, fruitful areas a generation ago, are now desert regions.

Space will not allow me to dwell upon the causes of this alarming development. They lie in the rapacious and irreligious approach to nature, dictated ultimately by the power of money. Finance uses industrialism as its weapon, and thus forces methods of farming which are destructive of the very life of the soil. If it is desired by any reader that the causes should be more plainly stated, let him reflect that in Australia, not all the farmhouses, the stock, the crops, the instruments, and the land itself, could now suffice to pay off the farmers' debts. And a similar situation is to be found in many other countries. The world's farmers, operating upon a basis of financial debts, have been forced to attempt to "mine the soil," and they have killed it. I will not dwell upon this basic issue. I am considering the problem as it affects the future of England.

It is obvious that the old game of financial industrialism is played out. It is becoming incapable of sustaining the life of England. And it has done to the earth's resources damage which intensifies England's danger. It is equally obvious that no mere social readjustments in the direction of economic democracy, however desirable, can of themselves deliver England from that danger. Our manufactured goods will buy less food. And there will probably be much less food to buy. We may bring about great advances in social righteousness, and yet find ourselves starving. What is England to do? This is the problem to which Christian sociology is awakening. In another article I will try to show the solution which is emerging.

Balloons—Trial and Otherwise

IN a letter published in this issue Bishop Parsons, chairman of the Commission on Approaches to Unity, defends the commission against the criticisms leveled against it by a diocesan convention for sending up too many trial balloons. We think that he makes an able defense of the commission's procedure. Meanwhile, the commission in its latest negotiations with the Presbyterians has launched still another trial balloon entitled "Basic Principles Proposed for the Union of the Presbyterian Church in the United States of America and the Protestant Episcopal Church in the United States of America." More briefly, this is called the "Basic Elements Plan."

Now balloons sometimes serve a very useful purpose. The weather bureau finds them helpful in determining the direction of air currents. In England the great silver barrage balloons, which are so conspicuous a feature of the landscape, serve to keep the dive bombers at bay.

Trial balloons can also serve a good purpose. They can show the direction in which currents of thought are moving. Like the barrage balloons, however, they must be firmly anchored to the ground and properly handled by a competent ground crew so that the expanding gas within them will not carry them away from their moorings and cause them to lose touch with the ground.

Dropping the metaphor, let us look at the "basic principles" proposed by the negotiating bodies in their recent conference at Atlantic City. They will be found published in full on pages 4 and 5 of *THE LIVING CHURCH* of July 5th.

The first fact to be noted is that this plan differs from the two former schemes—the Proposed Concordat and the Joint Ordination plan—in that it deals with ends rather than with means. This meets a criticism that was commonly leveled against both of the preceding schemes, but it also raises certain other problems because it is far more comprehensive than the previous specific proposals.

The introduction sets forth the aim of the negotiations between the two Churches. The result, it is said, is to be organic unity of a type that will allow for much diversity of organization and worship. A parallel is cited in the history of the early Church where, despite differences in the content of the New Testament canon, in the forms of the liturgy and of local Church governments, and in the dates of festivals, it is found that "unity was expressed through Church councils, intercommunion, and the episcopate." Similarly the unity between the Presbyterian and Episcopal Churches is to be of this nature, with "common Church councils, intercommunion, and the ministry" as centers of unity.

This seems to us rather an inadequate statement at the outset. None of these three elements nor all of them together were the real center of unity in the New Testament Church nor can they be today. There is only one possible center of unity—the Catholic faith. Our Lord made this very clear when, by adroit and repeated questioning, he drew from St. Peter his confession of faith and then said: "Thou art Peter and upon this rock will I build my Church."

Unless it is built upon the solid bed rock of the Catholic Faith there can be no unity between Episcopalians and Presbyterians or anyone else. Are the two Churches in fact agreed upon this fundamental basis? If and when that question can

be answered in the affirmative, unequivocally and without reservation, matters of less importance will automatically fall into their proper perspective.

Once the fundamental question is properly answered we see no difficulties in the adoption of the historic episcopate by the Presbyterians or the ruling eldership by the Episcopal Church. If, however, the fundamental question cannot be answered affirmatively and emphatically, then an attempt to merge two systems of Church government is more likely to result in disaster than in success.

Recognizing the importance of agreement in doctrine, the "basic principles" deal with this question first of all. The plan states: "The Bible shall be the rule of faith and life; the Apostles' and Nicene Creeds the statement of the Church's faith; the Confession of Faith and the Book of Common Prayer shall be held to contain the system of doctrine taught in Holy Scripture, as the two Churches have severally received it."

This sounds good, but we wonder if it does not suggest a greater measure of agreement than actually exists. Are the Presbyterian Confession of Faith and the Book of Common Prayer substantially the same? Our forefathers certainly did not think so, and while we should like to believe that it is true today we should like further reassurance on this point.

The second section in the Basic Elements Plan says that "there shall be freedom in forms of worship unless and until the United Church agrees on a common form." However, certain regulations are set forth in regard to "the two Sacraments instituted by Christ, Baptism and the Lord's Supper." Baptism, it is set forth, "shall always be by water and in the Triune Name" and in the Holy Communion, bread and wine are to be used and the service shall contain certain fixed elements.

The features mentioned are good so far as they go, but we should like to see them made a little more specific and comprehensive, particularly as regards the Holy Communion. For instance, is the word "wine" to be taken as meaning actual fermented wine only, or is it to be stretched to cover the Presbyterian custom of using unfermented grape juice? Are the consecrated elements invariably to be consumed or properly reserved, or are they to be left for disposal as ordinary bread and wine? Are not the words of institution to be included in a prayer rather than recited as a statement? These are matters of some importance that are not touched upon in the plan, and there are others of equal importance that should be covered.

IN THE section on Order there is, we think, too much emphasis upon the relationship between bishops, presbyters, and ruling elders, and virtually no reference to the essential priestly function of the ministry. The Anglican Church is, we believe, largely to blame for this fact, because in the Lambeth Quadrilateral and other documents we constantly talk about "the historic episcopate" when it is really the historic Catholic priesthood that is of the greater importance.

Are the ministers of the Presbyterian Church today Catholic priests? If you were to ask them the question point-blank most of them would deny it emphatically. Yet Catholic priests

essential for the celebration of Catholic sacraments, and without them the historic episcopate loses all of its meaning. Similarly, we are somewhat doubtful about "the merging of the licentiate as it exists at present in the Presbyterian Church . . . and the diaconate as it exists at present in the Protestant Episcopal Church." Before this can be done it seems to us that we need a fresh restudy of the whole doctrine of Holy Orders—as distinct from the question of the practical "merging" of different kinds of ministries.

In regard to the adopting of the ruling eldership we find ourselves not only in agreement but rather enthusiastic. It would be a great gain to our Church if our wardens and laymen were "set apart" by a proper form of service and given the status enjoyed by ruling elders in the Presbyterian Church. This is one of the really great contributions that the Presbyterians might make to the United Church.

The sections on constitutional powers are wise in that they provide that "the presbyterate and the laity shall have equal voice in the councils of the Church with the episcopate, and the official duties and powers of the bishops shall be determined by constitutional enactments requiring the concurrence of the representative legislative bodies of the Church." This is in accordance with the present practice in both Churches.

THE final section on Confirmation is a step forward from previous negotiations, but it still leaves something to be desired. The plan states that "Confirmation shall be recognized as a rite of the Church through which increase of the gifts of grace is bestowed by the Holy Spirit, and by which baptized persons assume for themselves the full responsibilities of Church membership undertaken at Baptism, and are admitted to the Holy Communion." Does this mean that Confirmation is to be required or merely that it is to be permitted?

Similarly, what is the meaning of the statement that "Confirmation, as a rite of the whole Church, shall be administered by a Bishop or by a duly authorized presbyter"? Is "a duly authorized presbyter" one who has been specifically authorized to confer confirmation or merely one whose ordination as a

presbyter is duly recognized? We know of no precedent in the Catholic Church for confirmation by a priest acting solely by virtue of his ordination to the priesthood. In the Anglican Church confirmation is always by a bishop. In the Eastern Orthodox Church, while the rite may be performed by a priest, it is always with oil blessed by the bishop. In the Roman Catholic Church, on the rare occasions when a priest is permitted to officiate at confirmation, it is because the authority to do so is specifically delegated to him by the bishop.

We think that more study ought to be given to confirmation, both as a sacramental rite and as a very practical way of linking the congregation or parish to the bishop and the diocese. The annual visitation of the bishop to confirm candidates trained by the rector gives the bishop one of his most valuable pastoral contacts and is one of the most important factors broadening parochial horizons and unifying the diocese and the Church. Both on doctrinal and on practical grounds, therefore, there is strong reason for restricting confirmation to the bishop and not delegating it to even "a duly authorized presbyter" unless perhaps in cases of genuine emergency.

In our own Church history even grave emergency was not considered sufficient to permit deviation from the rule that only the bishop may confirm. For some 150 years there was no bishop in the American colonies, and confirmation was in abeyance for that reason. Candidates were admitted to Holy Communion when they were "ready and desirous" of confirmation, and after the American Revolution and the establishment of an American episcopate the practice of confirmation by the bishop was resumed as a matter of course.

QUITE as important as what is included in the plan is what is left out of it. One such matter is the question of discipline, particularly in regard to the sacrament of Holy Matrimony. The Episcopal Church is very strict in its requirement that adequate preparation for marriage be made through instruction by the priest, and in forbidding the remarriage of divorced persons. What the teaching of the Presbyterian Church is in this respect we do not know, but the practice is often notoriously lax. For instance, only a week or two ago wide publicity was given to a society marriage in one of New York's largest and best-known Presbyterian churches, in which both of the parties had divorced mates living. Such incidents as this go far toward breaking down the goodwill built up by negotiations of official commissions.

There is much that is good in the Basic Elements Plan and we feel that the two negotiating bodies are making genuine progress. We are, however, increasingly convinced that before a genuine advance can be made in any specific plan a great deal of educational work must be done, and Presbyterians and Episcopalians must come to know and to understand each other much better. Moreover, Churchmen and Presbyterians alike must learn to look behind the issues of the Reformation and strive to rediscover the richness of the Catholic faith and the sacramental life, which is the proper heritage of us all.

Trial balloons are all very well in their proper places. We hope that the present one will serve the purpose of directing attention to the need for further prayer, study, and humility in the approach toward Christian unity.

Meanwhile, there are many ways in which Episcopalians can coöperate with Presbyterians, and with other Christians, without waiting for any formal plan of organic reunion. The immediately important thing, as Bishop Parsons points out in his letter in this issue, is the problem of "helping the world

RELEASE

I COULD not seem that day to let things be,
Too restless not to question Destiny.
I got myself all rumped up and worse—
With back-seat driving of the universe:
How things began, why life goes out unwrought,
And which is better—to last or to be naught.
Then that new planet worried me a lot,
It made my microcosmos such a spot.
My head ached hard until I turned it out
To where forsythia flung arms about,
Splintering the sunshine into golden rain
So my mind's eye couldn't turn in again.
Spring winds played tag, and leaping into space.
Caught in the tangles of her glorious lace,
And shook them out in flash on flash of joy—
Gold bends so easily without alloy.
At least, when black earth shoots such light from clod,
One can do worse than take a chance at God.

ANNE W. CARPENTER.

to reach some sort of social order in which Christian principles prevail and the Christian life may grow strong." Truly this is more important than "questions of procedure"; but it is not more important than holding fast to the Catholic Faith.

A Mysterious Case

THE Rev. Wolcott Cutler, rector of St. John's Church, Monument Square, Charlestown, Mass., will not be taking his annual vacation this August. He is going to spend the month instead in a determined effort to secure for one of his parishioners a reasonable explanation of the death of her husband from injuries apparently incurred while incarcerated in the local police lockup.

The case is a mysterious and involved one. We cannot go into it in detail here, nor would any good purpose be accomplished by so doing. The facts appear to be that the man, arrested for drunkenness, was put in jail one afternoon. He appeared to be in perfectly good health, except for his intoxication. The next morning, however, he was found badly injured in his cell. He was removed to a hospital, where it was found that he had a fractured skull and multiple contusions and abrasions. He never regained sufficient consciousness to be able to tell what had happened to him. Four days later pneumonia set in, and in ten days he died.

All of that took place in August, 1941. Since that time the widow, with the help of Fr. Cutler, has been trying to get an inquest and a proper investigation of the case. They have, according to Fr. Cutler, met with only excuses and evasions. Even when the social service department of the diocese took an interest in the case, no adequate explanation of the way in which the victim met with his injuries has been forthcoming.

We wish Fr. Cutler success in getting to the bottom of this mysterious and unsavory affair. He has no axe to grind; merely a desire to see that a member of his parish, without wealth or influence, gets a fair deal. No amount of explanation can bring her husband back to life; but at least she is entitled to know what happened to him. And if her husband was attacked, steps should certainly be taken to bring the guilty person or persons to justice, and to protect others from similar treatment. If any of our readers in Massachusetts can help Fr. Cutler get to the bottom of the matter, we hope they will communicate with him.

The Norwegians

SPLendid is the refusal of the Church of Norway to yield to the demands of the Nazi-dominated Quisling government of that country. The resistance of the Norwegian bishops and clergy, with the support of the overwhelming majority of their people, is a noble chapter in Church history, and an inspiration to their Christian brethren in every land.

Leader of the opposition to the attempt to Hitlerize the Norwegian people is that courageous bishop, Dr. Berggrav—worthy successor to the long line of Scandinavian prelates from St. Olaf to the late Archbishop Soderblom of Upsala, Sweden, who have stood firmly for the Christian religion against the world, the flesh, and the devil. If Norway has lost the Apostolic Succession in its episcopate, certainly its bishops, with Dr. Berggrav at their head, have not lost their Apostolic courage and vision; nor have they left their people without leadership in their hour of need.

Bishop Berggrav is well known to Christians of other lands, for he is a leader in many interdenominational and interna-

tional endeavors. As president of the World Alliance for the Promotion of International Friendship Through the Churches and as a prominent member of the "ecumenical conferences" of recent years, he became recognized as a leader of world Christianity. A man of peace, he labored incessantly to direct his own national life in the way of peace, and to point that way for other nations and peoples; but his firm and courageous stand against the despoilers of his country's peace marks him as one for whom righteousness and truth are worthy of the greatest sacrifice.

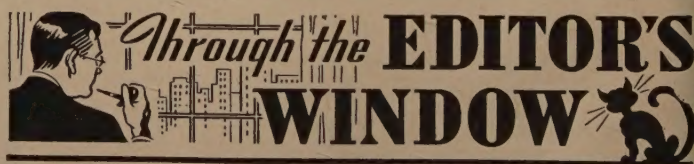
Significant also is the fact the Archbishop Kailla of Finland, Germany's ally in the war against Russia, has guardedly but unmistakably expressed sympathy with the resistance of the Norwegian Church. One wonders whether the Finnish Christians, who chose what appeared to them to be the lesser of two evils, are beginning to feel that Nazi friendship may be a greater burden in some ways than Nazi enmity.

If America should be faced with such a test as that with which Norway is faced, would our Christian people—bishops, priests, and lay people—stand as firmly on the side of Christianity and democracy as they are doing? Would you and I be equal to the test, under similar circumstances? That is the question with which all of us might well search our souls.

A Devoted Layman

OUR news columns last week contained a brief and belated notice of the death last April of Mr. C. Fenno Hoffman, a devoted layman of the diocese of Pennsylvania.

Mr. Hoffman, who was 47 years old, had been a vestryman of the Church of the Good Shepherd, Rosemont, Pa., since 1927, when the beautiful parish house and baptistry were given in memory of his parents, the late Mr. and Mrs. J. Ogden Hoffman. He had taken an active part in the affairs of the diocese of Pennsylvania and had given most liberally of his time and his means to the Church. He was a member of the executive council of the diocese and of the board of the Philadelphia City Mission, a trustee of the Church Farm School, and an active member of the Church Club of Philadelphia. Always keenly interested in young men, Mr. Hoffman had been chairman for many years of the committee sponsoring the Church's work among students at the University of Pennsylvania. May he rest in peace.



A LETTER from the Bishop of Rochester, England, to his people reveals that they have made him the unusual gift of an artificial leg. He thus becomes a living symbol of the nature of constitutional episcopacy—standing on two legs, one given by God and one given by the people! The Bishop wrote:

"I thank you not only from a full, but from a lightened, heart. To become a bishop under conditions of war-time taxation is a ruinous business, which renders my three years' efforts, first to save a leg and then to acquire a new one, a hopeless extravagance. But this is to say the least. It is your thought for me, your sympathy with me, and your goodness to me, that humbles and yet encourages me beyond what can easily be expressed in words. . . . By the time you read this letter, I ought to be experimenting with my 'diocesan leg.' It is a miracle of contrivance, complete with ball-bearings, two-speed gear, and the latest gadgets. More than St. Paul with his Churches, I ought to bear you in my heart, now that I shall be borne on *your* leg. . . ."

ENGLAND

Private Church Patronage Eliminated From New Measure

The whole system of patronage in the Church of England came in for severe criticism at the summer session of the Church Assembly presided over by the Archbishop of Canterbury.

The matter arose when the New Parishes Measure, consolidating, with amendments, a number of New Parish Acts, was introduced by Sir Philip Baker-Wilbraham, who announced that the King had waived his right to share with the Bishop the patronage of new churches.

During the debate on the measure strong objection was taken by several members to a new clause empowering the Ecclesiastical Commissioners and the Bishop in the case of a new parish or district to assign the right of patronage, either in perpetuity or for one or more terms, to a person or body of persons willing to contribute to the endowment of the benefice or the provision of a church.

The Bishop of Salisbury (Dr. Lovett) declared the whole system of patronage in the Church of England a "disgrace to the church."

The clause was struck out of the measure after an unsuccessful defense by Lord Quickswood who said it seemed to him an entirely seemly thing that a private person anxious, perhaps, to commemorate a deceased friend should endow a parish and be allowed to name the first clergyman. He deprecated the argument that to have money and use it in this way was a kind of impiety.

"Rich people sometimes wish to do the right thing. Why should they not be encouraged? If you strike this out, the thing will be done much more disreputably by the Bishop of the diocese privately promising that he will appoint."

St. Alban's, Holborn, Looks to the Future

By the REV. A. H. BAVERSTOCK

St. Alban's, Holborn, the church erected in 1861 on the site of a "Thieves' Kitchen," was destroyed by German bombs in April, 1941. On April 16th of this year, the anniversary of its destruction, a Mass of Thanksgiving was held within its walls, still standing and ready for incorporation in the plan of a glorious resurrection. For there will assuredly be many united in the determination that St. Alban's shall rise again to do in the future to which we look forward a work for the Catholic religion no less glorious than in the past. And St. Alban's, Holborn, will always be associated with the fine name of Mackonochie and with that band of priests, Stanton, Russell, Hogg, and others, who shared his labors and sufferings. The Mackonochie Memorial Chapel, built on the church after his death in the snows of the Scottish Highlands in 1887, still stands and continues in daily use. But the

coming reconstruction brings the opportunity for a more effective commemoration and a further extension of the great work which Mackonochie began.

The present epoch of unparalleled destruction may be followed by an era of reconstruction. But it will be of vast importance that this reconstruction should be carefully planned, and planned with a view to the post-war situation as a whole. It must not be merely piece-meal. The rebuilding of the houses of God must go hand in hand with the restoration of the homes of the people, and the material process may not safely be divorced from the spiritual work of repairing the shattered

fabric of the Christian civilization of Europe. We have in truth, to build Jerusalem. And we must not underestimate the task. Above all, we must not fail to realize and act upon the basis that spiritual factors are vital to any reconstruction.

POST-WAR HOUSING

I anticipate that a feature of the post-war world will be the appearance of colonies of flats, commodious and perhaps even luxurious in response to the demand for better material conditions. Labor-saving devices will be an obvious requirement. There will be communal kitchens, restaurants, laundries and recreation rooms. It

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AUSTRALIA

Flag Day

By ROBERT HARLEY-JONES

On June 14th, the Prime Minister of Australia, the Rt. Hon. John Curtin, called the people of the Commonwealth to honor the United States and all the United Nations allied to us by celebrating "Flag Day." In response, large congregations assembled in all the churches and Allied flags were flown from public buildings, churches, and many private houses. It was more a people's day than a military celebration.

Dr. H. W. K. Mowll, Archbishop of Sydney, at the service in St. Andrew's Cathedral read a letter from General Douglas MacArthur. "I cannot tell you," wrote the General, "how pleased I am at your inspiring thought to hold a special service in St. Andrew's Cathedral for the members of the American Forces. I am directing the Chief Chaplain to arrange details by direct correspondence with you. It should be a symbolic incident of deep import." There was a full procession of United Nations flag bearers who presented their colors in the chancel of the cathedral. Many important personages, civil and military, were in the large congregation. The Rt. Rev. W. A. Hilliard, Bishop-Coadjutor of Sydney, was the preacher. Similar services were conducted in all the capital cities of Australia and in many parish churches.

WOMEN OF BATAAN

A story which has moved many of us here is that of the safe, yet dangerous, escape of 13 American women from the horrors of the last day of Corregidor and Bataan in the Philippines.

The escapees, 11 army nurses, one Navy nurse, and one wife of a naval officer, are recuperating after experiencing many horrible experiences. From December 24th until April 8th when all nurses were ordered to leave Bataan, they suffered bombing by the Japanese while they nursed wounded men under trees and in tunnels in Corregidor. Frequently, they were forced outside the tunnels to breathe fresh air. They made crutches and beds with bamboo. These brave women are now safe in Australia.

TWO AMERICANS

The stories of two U.S. fliers show the amazing tenacity of true fighting men. Lt. G. R. Plunkett of Lynchburg, Va., was flying at about 15,000 feet above the New Guinea mountains when he was attacked by three Japanese Zeros. His machine caught fire and he bailed out. When the parachute opened he became unconscious, and when he awoke he had the surprise of finding himself in a tree in the jungle minus his boots. He climbed from tree to tree and worked toward the coast. Later in swimming a large river he felt a pain in his shoulder and saw the snout of a big crocodile beside him. He drew his jungle knife and struck desperately at the animal's mouth. The crocodile made off and Plunkett reached the shore. By the help of

natives he reached Port Moresby. The other pilot, whose name was not given, was making a forced landing. In trying to keep the plane flying he came very near the ground, so near that the use of the parachute was dangerous. He ventured, jumped and pulled the cord. The parachute did not have time to open as he fell heavily to earth. The plane was just beneath him rushing to destruction. As it struck the ground a terrific explosion forced open the parachute and the pilot's fall was broken. Apart from superficial burns and scars he was unhurt.

MEMORIAL DAY

"Somewhere in Australia" the U. S. Army commemorated Memorial Day on Saturday, May 30th. We learn that this day has been honored annually by a Memorial Service in the United States, and also wherever Americans have gathered, since the Civil War.

It was an impressive scene when American troops formed on parade at an Australian cemetery on May 30th. The Rev. E. J. Burns, assisted by other American chaplains, conducted the religious service.

PARISH LIFE

BARGAIN

How a Cathedral Surplus
Produced a Miracle

St. Paul's Cathedral, Buffalo, N. Y., is a large and prosperous church. A surplus in its budget was realized this year, although the parish increased its pledge to the diocese and to the National Council from \$12,000 to \$13,000 and contributing \$1,700 to the Army and Navy Fund.

Dean Pardue, of St. Paul's, knowing of a small mission in a working class neighborhood, which for a long period of time had been unable to reduce a \$1,400 mortgage, offered the mission \$700, if the mission congregation could match the sum. Result—the mortgage was burned a short time ago.

Pleased over the success of the venture, and wanting to put its excess money where it could be used to the best advantage, St. Paul's made a bargain with a small mission at Williamsville, which was doing a splendid work under the charge of the Rev. Frank Patterson, but which had a \$600 mortgage.

Three hundred dollars to be matched by \$300 from the mission was offered. At a recent meeting to hear the report of the mission's campaign for its share, Dean Pardue told the story of the bargain, offered St. Paul's check—dependent on \$300 from the mission.

The Rev. Mr. Patterson rose to give the mission report of the campaign to raise \$300. Not \$300, but \$2,600 had been raised! The story of how the mission previously unable to throw off a \$600 debt, had raised over four times the amount is still being discussed. Concerted effort, a little help to get started, and another mortgage was burned!

may be hoped that communal gardens, here as elsewhere, will provide breathing spaces for a London which is certainly over-built. But the danger will be the common one of concentrating on material provision and of forgetting, as we are always liable to do, that man does not live by bread alone. I want to see the erection of flats with all the temporal amenities combined with the provision for spiritual need—a church with an altar, a communal oratory, with library and lecture rooms, a combination of retreat-house and university. A special feature which I stressed in a letter to the *Church Times* was the provision of a number of flats reserved for priests, who should pay for their material provision in the coin of spiritual service. Here aging priests might find opportunities of valuable service.

The possibilities of such a foundation are immense and varied. They are increased by the central position of St. Alban's, between the city and the west end. The Church has always been a mecca for priests. It might be of immense usefulness as a clergy meeting place and center for retreats, institutes, and conferences. It may safely be prophesied that, once an adequate place is provided, fresh possibilities for its effective use will reveal themselves.

The immediate task is to reach all lovers of St. Alban's and invite their coöperation. There is at the moment ground available to the north and east of the church walls. Such ground should be secured without delay. The more generous the provision of space, the better. The fire-ravaged desert can be turned into a garden of the Lord, a laboratory of spiritual forces which with contrition to the re-building of Jerusalem "in England's green and pleasant land."



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WASHINGTON

Cathedral Participates in War Effort

Innovations in Washington Cathedral, established in an effort to extend its services to the rapidly growing population which has been drawn into the capital include pilgrimages through the Cathedral to evenings a week. Outdoor services on Sunday evening on the newly dedicated porch draw large crowds who listen to the music provided by a brass quartet, join in congregational hymn singing, and hear new prayers and an address. More indirectly in the war effort the Cathedral is providing quarters for the area office of the air raid organization. Several parts of the Cathedral crypts provide air raid shelters for the Cathedral staff, pupils from the National Cathedral School for Girls, and the Beauvoir Elementary School, and for pilgrims to the Cathedral and congregations during blackouts or alerts. The College of Preachers has its own air raid shelter for residents and for the nursery school children. During the summer the College is being used to let army officers.

NEW YORK

Bishop Manning Finger-Printed

Bishop Manning of New York was among the first citizens to respond to the request of the new War Identification Bureau of the Greater New York Civilian Defense Volunteer Office that everyone in the five boroughs under that office submit willingly to finger-printing. Mayor La Guardia, in one of his Talks to the People of New York over the radio explained that this new measure was for the purpose of making identification certain in the event of death in an air raid. Anticipating the reluctance that many persons might have in being finger-printed, the Mayor stated that he had secured the hearty cooperation of the ecclesiastical leaders of New York, including Bishop Manning and Archbishop Spellman.

Early on the first day of the drive, Robert K. Christenberry, director of the War Identification Bureau called at Bishop Manning's office in the Synod House of the Cathedral of St. John the Divine, and took the Bishop's finger-prints. There was considerable public interest in the occasion, and Bishop Manning was asked to say a few words. He said:

"The voluntary finger-printing of our people in New York for identification in case of injury, by air raid, is a matter of the utmost importance, and the measures which the Mayor is taking in this matter have my whole-hearted support. It is proper in every way that finger-print stations should be set up at the churches, and I know that all the Episcopal churches will cooperate fully in this humane undertaking. This will accentuate the fact that this is finger-printing is not a police measure. I hope that every citizen of New York

will feel it his civic duty and a part of his war effort to be finger-printed."

A station was set up in the parish house of St. Thomas' Church, which is on West 53d Street, just around the corner from Fifth Avenue. Long lines of men, women and children formed to make use of this station, on the first day.

CALIFORNIA

Japanese Mission Now Used

By Filipinos

On Sunday, June 14th, the opening service of the Filipino Mission was held at the mission formerly occupied by the Japanese in San Francisco. The mission is now called St. Andrew's, and is in charge of the Rev. Placido Palmejar. Bishop Block preached at the service, and the True Sunshine Chinese choir sang.

IDAHO

The Little Red School House Again

In a day of short lived superlatives, when "the biggest" is soon replaced by something bigger, the largest earth-filled dam ever projected is being constructed 75 miles from Boise. The interest of the Church lies in the three camps of 800 to 1,000 people, who will be engaged on this project two years or more, and for whom no provision for religious services was made until Bishop Rhea began regular visits, holding services in the school house. Since school desks are not designed for adults, plans are being made to use the motion picture house for these services.

Another project of interest to the Church in Idaho is the relocation camp for 10,000 Japanese civilians now under construction on the Minidoka irrigation project near Jerome, Idaho. Plans are being made to provide such services as the Church is permitted.

PITTSBURGH

Ukrainian Service in Pittsburgh Cathedral

On Sunday morning, June 28th, in Trinity Cathedral, Pittsburgh, at the invitation of Bishop Mann of Pittsburgh, Bishop Bohdan of the Ukrainian Orthodox Church of America celebrated Solemn High Mass with the assistance of eight priests of the Ukrainian Church.

The dignified and ancient ritual made a

CHURCH CALENDAR

August

1. (Saturday.)
2. Ninth Sunday after Trinity.
6. Transfiguration. (Thursday.)
9. Tenth Sunday after Trinity.
16. Eleventh Sunday after Trinity.
23. Twelfth Sunday after Trinity.
24. S. Bartholomew. (Monday.)
30. Thirteenth Sunday after Trinity.
31. (Monday.)

INCENSE

We were somewhat amazed some months ago, to learn that quite a number of our friends who hadn't realized fully what we meant when we said, "Everything but Vestments was here for the Church," suddenly became conscious of the fact that incense was one of those items involved in the above rather all-inclusive term.

My word! we certainly do carry incense here, and more recently have evolved, through the kindness of a most discriminating and fine parish priest who owns the formula, a very lovely brand of incense which is probably more pleasing and effective than any that we have as yet come up with. Its cost is \$1.00 per pound, plus postage, and it comes in one pound containers.

As the ingredients for this type of incense are none too plentiful, since the imports from foreign parts are so precarious, we are quietly suggesting to our friends, who would be interested in this brand of incense, to let us have a sample order for a couple of pounds, and then, if they find it pleasing, to get their order in for a quantity while we can still fill the orders.

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* Shrine Mont *

Long Wartime

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May thru October

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deep impression on the large congregation present, including many members of the cathedral parish.

The service was held for the victory of the United Nations. The address was delivered by the Rev. F. M. Donahue and the ancient Liturgy of St. John Chrysostom was sung in old Slavonic language.

SOUTH DAKOTA

Niobrara Indians

The 71st Niobrara convocation was held at the Church of the Inestimable Gift near Allen, S. D., on the Pine Ridge Reserva-

tion, June 26th to 28th, with almost 1,200 Indians present. Full delegations were present from all the reservations, many coming together by truck and many by horse and wagon. All of the delegates and visitors lived in tents which they themselves brought along.

Inasmuch as there are about 10,000 baptized Episcopal Indians in South Dakota and 1,200 were present at the convocation, it is likely that the annual Niobrara convocation is the best attended convention in the entire Church. Bishop Roberts reports that the prevailing note was one of determination to go forward and strengthen and enlarge the work.

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GO TO CHURCH THIS SUMMER



"GO TO CHURCH IN SUMMER"

THIS is the slogan of the rectors of the great churches listed here—many of the largest and most important in our nation. "Go to Church in summer," they say, "just as you do in winter. Go to Church every week in the year!" And this summer particularly their advice will be heeded. The national emergency is restricting travel.

They urge you, then to not fail in your church attendance. And if you are fortunate enough to be able to visit away from your home city, they remind you that in every one of these great churches the visitor is always welcome!

ALABAMA—Rt. Rev. Charles C. J. Carpenter, D.D., LL.D., Bishop

Church of the Advent, Birmingham, 2015 6th Avenue, North, Ala.—1262
Rev. J. C. Turner
Sunday Services: 7:30, 9:30, 11, 6
Weekday Services: Wednesdays and Holy Days: 10:30 A.M.

ATLANTA—Rev. John M. Walker, D.D., Bishop Elect

Church of the Incarnation, 662 Lee St., S.W., Atlanta, Ga.—425
Rev. T. V. Morrison
Sunday Services: 7:30 and 11 A.M.; 5:30 P.M.
Weekday Services: Wednesdays: 10:30 A.M.

CENTRAL NEW YORK—Rt. Rev. Malcolm Peabody, D.D., Bishop

Grace Church, Church and Davis Sts., Elmira, N. Y.—471
Rev. Frederick Henstridge
Sunday Services: 8 and 11 A.M.; Holy Days, 9:30 A.M.
Weekday Services: As announced

Grace Church, Utica, N. Y.—1447
Rev. Harold E. Sawyer; Rev. Ernest B. Pugh
Sunday Services: 7:30 and 11 A.M.; 4:30 P.M.
Weekday Services: Tues. and Thurs., 10 A.M.; Friday, 7:30 A.M.

CHICAGO—Rt. Rev. Wallace Edmonds Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, S.T.D., Suffragan Bishop

St. Paul's Church, 50th St., and Dorchester Ave., Chicago—802
Rev. F. C. Benson Belliss
Sunday Services: 8 and 11 A.M.
Weekday Services: Wednesday, 10 A.M.

Church of the Redeemer, 56th & Blackstone Ave., Chicago—661
Rev. Edward S. White; Rev. E. J. Templeton
Sunday Services: 8 and 11 A.M.
Weekdays: 7:15, except Mon. & Fri., 9:15 A.M.

CONNECTICUT—Rt. Rev. Frederick Grandy Budlong, D.D., S.T.D., Bishop; Rt. Rev. Walter Henry Gray, D.D., Suffragan Bishop

St. James' Church, Danbury, Conn.—2014
Rev. H. H. Kellogg (military service); Rev. Richard Millard, acting rector
Sunday Services: 8 and 11 A.M.

CONNECTICUT—Cont.

Christ Church, Greenwich, Conn.—1975
Rev. A. J. M. Wilson; Rev. R. E. Savage
Sunday Services: 8, 9:30, 11 A.M.
Weekday Services: Tuesdays and Holy Days, 10 A.M.

Christ Church Cathedral, Main & Church Sts., Hartford, Conn.—1729
Very Rev. A. F. McKenny; Canon J. F. Plumb; Canon S. W. Wallace; Rev. D. W. Kennedy
Sunday Services: 8, 9:30, 11 A.M.; 8 P.M.
Weekdays: 8 A.M.; Wednesdays, 7, 11 A.M.; 12:25 P.M.

St. James' Church, Huntington & Federal Sts., New London, Conn.—659
Rev. F. S. Morehouse, Rev. C. R. Jones
Sunday Services: 8 and 11 A.M.
Weekday Services: Wednesday, 10 A.M.

DELAWARE—Rt. Rev. Arthur R. McKinstry, D.D., Bishop

Delaware Seashore Churches—209
Rev. Nelson Waite Rightmyer
All Saints', Rehoboth Beach, 8, 9:30, 11 A.M.
St. Peters, Lewes, 9:30 A.M.

ERIE—Rt. Rev. John Chamberlain Ward, D.D., Bishop

St. John's Church, Sharon, Pa.—723
Rev. H. J. Weaver; Rev. S. C. V. Bowman
Sunday Services: 8, 9:30, and 11 A.M.
Weekday Services: Mon. & Thurs., 9:30; Tues., 7; Wed. & Fri., 7:30

HONOLULU—Rt. Rev. S. Harrington Littell, D.D., S.T.D., Bishop

St. Andrew's Cathedral, Honolulu, T.H.—1056
Rev. Ardy's T. Dean, Rector; Rev. Kenneth A. Bray, Vicar (Hawaiian Congregation)
Sunday Services: 7, 8, 9:30, 11 A.M.
Weekday Services: 7, 9:10 A.M.; 12 Noon

LONG ISLAND—Rt. Rev. James P. DeWolfe, D.D., S.T.D., Bishop; Rt. Rev. John Inslay Blair Larned, D.D., Suffragan Bishop

Cathedral of the Incarnation, Cathedral Ave., Garden City, L.I., N.Y.
Very Rev. G. A. Robertshaw; Rev. William S. Hudson; Rev. I. S. Pollard
Sunday Services: 7:30 and 11 A.M.
Weekday Services: 9 A.M.



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LOS ANGELES—Rt. Rev. W. Bertrand Stevens, D.D., LL.D., Ph.D., Bishop; Rt. Rev. Robert Burton Gooden, Suffragan Bishop

All Saints' Church, 504 N. Camden Dr., Beverly Hills, Cal.—434
Rev. William W. Fleetwood; Rev. C. S. Long
Sunday Services: 7:30 and 11 A.M.

All Saints' Church, 3547 Tenth St., Riverside, Calif.—481
Rev. Henry Clark Smith
Sunday Services: 8 and 10 A.M.
Weekday Service: Thursday, 10 A.M.

St. Paul's Church, 8th Ave. and C Street, San Diego, Calif.—956
Canon C. Rankin Barnes, Rev. H. B. Lamer, Jr.
Sunday Services: 7:30 and 11 A.M.; 7:30 P.M.
Weekday Services: Fridays and Holy Days, 10 A.M.

MAINE—Rt. Rev. Oliver Leland Loring, Bishop

Cathedral Church of St. Luke, Portland, Me.—773
Very Rev. P. M. Dawley, Ph.D.
Sundays: 8, 10, and 11 A.M.; 5 P.M.
Weekdays: 7:30 A.M., Holy Communion

St. Margaret's Church, Belfast, Maine—75
Rev. James Leslie Hayes, S.T.M.
Sundays: 8, 9:30, 10:45 A.M.; Saints' Days and Holy Days, H. C. 10 A.M.; Tourists welcomed.

MARYLAND—Rt. Rev. Edward T. Helfenstein, D.D., Bishop; Rt. Rev. Noble C. Powell, D.D., Bishop Coadjutor

St. David's, 4700 Roland Ave., Roland Park, Baltimore, Md.—1170
Rev. R. T. Loring; Rev. A. Ervine Swift
Sunday Services: 8, 9:30, 11 A.M., 5 P.M.
Weekday Services: Mon., Tues., Wed., Fri., 7:30; Thurs., 10

Grace and St. Peter's, Park Ave. & Monument St., Baltimore, Md.—1254
Rev. R. Mallett; Rev. J. R. Peterson (military service); Rev. J. B. Midworth
Sunday Services: Holy Eucharist, 8, 9:30, 11
Weekday Services: Daily Mass, 7:30 A.M.

Church of St. Michael and All Angels, St. Paul & 20th Sts., Baltimore, Md.—1798
Rev. D. F. Penn; Rev. H. G. Miller
Sunday Services: 7:30 and 11 A.M.
Weekday Services: Mon., Wed., Sat., 10 A.M.; Tues., Fri., 7 A.M.; Thurs., 6:30 A.M.



GO TO CHURCH THIS SUMMER



MASSACHUSETTS—Rt. Rev. Henry Knox Sherill, D.D., LL.D., Bishop; Rt. Rev. Raymond Adams Heron, D.D., Suffragan Bishop

Church of the Advent, Mt. Vernon and Brimmer streets, Boston

Rev. Whitney Hale, D.D.; Rev. David W. Norton, Jr.; Rev. Charles S. Hutchinson, D.D. (Honorary Associate)

Summer Services—June to October

Sundays: Holy Communion, 8 and 9:30 A.M.; Sung Mass, 11 A.M.; Evensong, 6 P.M.

Weekdays: Holy Communion, 7:45 A.M.; Matins, 8:30 A.M.; Thursdays and Holy Days, 9:30 A.M.

Confessions: Saturdays, 5-6 P.M. (and by appointment)

Saints' Church, Peabody Square, Ashmont, Dorchester, Boston—1162

Rev. A. W. P. Wylie; Rev. H. J. T. Mueller; Rev. A. V. Hamilton

Weekday Services: 7:30 and 9:15 A.M.

Weekday Services: 7 A.M.

Unity Church, Copley Square, Boston—1895

Rev. John U. Harris; Rev. Donald W. Mayberry; Rev. Frank E. Greene, Jr.

Weekday Services: 8 and 11 A.M.; 7:30 P.M.

Weekday Services: Wednesdays, 12:10 Holy Communion

Christ Church on the Common, Cambridge, Mass.—1088

Rev. Gardiner M. Day; Rev. Michael Martin

Weekday Services: 8, 10, 11 A.M., 7:30 P.M.

Weekday Services: Tues., 10; Thurs., 7:30; Saints, 7:30, 10

MICHIGAN—Rt. Rev. Frank Whittington Creighton, D.D., S.T.D., Bishop

Church of the Incarnation, 10331 Dexter Blvd., Detroit, Mich.—545

Rev. Clark L. Attridge, B.D.

Weekday Masses: 7, 9, and 11 A.M.

Weekday Masses: Wednesday, 10:30; Friday, 7

MILWAUKEE—Rt. Rev. Benjamin F. P. Ivins, D.D., D.C.L., Bishop

St. Peter's Cathedral, 818 East Juneau Avenue, Milwaukee, Wis.—700

Rev. M. DeP. Maynard; Rev. E. H. Creviston

Weekday Services: 7:30 and 11 A.M.

Weekday Services: 7:30 A.M.

Church of the Holy Communion, Lake Geneva, Wis.—96

Rev. E. A. Batchelder

Weekday Services: 7:30, 10:30

MINNESOTA—Rt. Rev. Frank Arthur McElwain, D.D., S.T.D., Bishop; Rt. Rev. Stephen E. Keeler, D.D., S.T.D., Bishop Coadjutor

Church of the Gethsemane, 905 4th Ave. South, Minneapolis—993

Rev. John Higgins

Weekday Services: 8 and 11 A.M.

NEWARK—Rt. Rev. Benjamin M. Washburn, D.D., Bishop

St. Peter's Church, Morristown, N. J.—1182

Rev. D. K. Montgomery; Rev. P. R. Blynn

Weekday Services: 8, 9:30, 11 A.M.

Weekday Services: Mon., Wed., Fri., 7:30 A.M.; Tues., Thurs., Sat., 10 A.M.

NEW YORK—Rt. Rev. William T. Manning, D.D., LL.D., D.C.L., Bishop; Rt. Rev. Charles K. Gilbert, D.D., S.T.D., Suffragan Bishop

The Cathedral of St. John the Divine, New York City

Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons

Weekdays: 7:30 (also 9:15 Holy Days, and 10 Wednesdays), Holy Communion: 9, Morning Prayer; 5, Evening Prayer.

Church of the Ascension, Fifth Ave. & 10th St., New York City—1233

Rev. Donald B. Aldrich

Sundays: 8 and 11 A.M.; Daily 8 A.M.

Tuesday, Wednesday, Thursday, Friday, 5:30 P.M.

St. Bartholomew's Church, Park Avenue and 51st Street, New York—3171

Rev. G. P. T. Sargent, D.D., Rector

Weekday Services: 8:00 A.M., Holy Communion; 11:00 A.M., Morning Service and Sermon

Weekdays: Holy Communion at 10:30 A.M. on Thursdays and Saints' Days

The Church is open daily for prayer

Church of the Heavenly Rest and Beloved Disciple, Fifth Ave. at 90th St., New York—1175

Rev. Dr. Henry Darlington; Rev. Herbert J. Glover; Rev. George E. Nichols

Weekday Services: 8, 11 A.M.

Weekday Services: Daily prayers, 12 noon; Thurs. Communion, 11 A.M.

NEW YORK—Cont.

Chapel of the Intercession, 155th St. and Broadway, New York City—2173

Rev. Dr. S. T. Steele

Sunday Services: 8, 9:30, and 11 A.M.; 8 P.M.

Weekday Services: 7, 9:40, 10, 5

St. James' Church, Madison Ave. at 71st St., New York City

Rev. Dr. H. W. B. Donegan

Sunday Services: 8 and 11 A.M.

Weekday Services: Thurs., 12 noon, Holy Communion

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York City—1243

Rev. Grieg Taber

Sunday Masses: 7, 8, 9, 10, 11 (High)

St. Philip's Church, 214 W. 134th St., New York—2426

Rev. Shelton Hale Bishop; Rev. J. C. Davis; Rev. C. E. Harrison

Sunday Services: 7, 9, 11 A.M.

Weekday Services: Daily

St. Thomas' Church, Fifth Avenue and 53d Street, New York—2450

Rev. Roeliff H. Brooks, S.T.D.

Sunday Services: 8 and 11 A.M.

Daily Services: 8:30 A.M., Holy Communion

Thursdays: 11 A.M., Holy Communion

Little Church Around the Corner
Transfiguration, One East 29th Street, New York—656

Rev. Randolph Ray, D.D.

Communion 8 and 9 (Daily 8)

Choral Eucharist and Sermon 11

Trinity Church, Broadway and Wall Street, New York City—807

Rev. Frederic S. Fleming, D.D.

Sundays: 8, 9, 11 A.M., and 3:30 P.M.

Weekdays: 8, 12 (except Saturdays), 3 P.M.

Church of St. James the Less, Scarsdale, N. Y.—1888

Rev. James H. Price; Rev. William C. Kernan

Sunday Services: 7:30, 10, 5

Weekday Services: Wed. and Holy Days, 10 A.M.

OHIO—Rt. Rev. Beverley D. Tucker, D.D., LL.D., S.T.D., Bishop

St. Peter's Church, South Park, Ashtabula, Ohio—870

Rev. Dr. John E. Carhartt

Sunday Services: 8 and 11 A.M. (except Aug. 20 and Sept. 6)

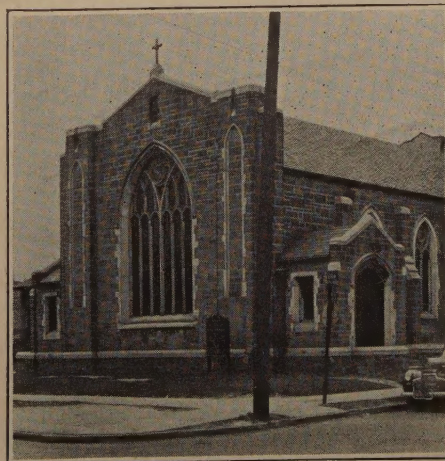
OKLAHOMA—Rt. Rev. Thomas Casady, D.D., S.T.D., Bishop

Trinity Church, 501 S. Cincinnati Ave., Tulsa, Okla.—1450

Rev. E. H. Eckel, Jr.

Sunday Services: 7, 8, 9:30 (except August), 11 A.M.

Holy Days: 10 A.M.



INCARNATION, DETROIT

PENNSYLVANIA—Rt. Rev. Francis M. Taitt, S.T.D., LL.D., Litt.D., Bishop; Rev. Oliver J. Hart, D.D., Bishop Coadjutor-Elect

St. Mark's Church, 1625 Locust Street, Philadelphia—700

Rev. Frank L. Vernon

Sunday Services: Low Mass, 8 A.M., Matins, 10:30; High Mass, 11 A.M.; Evensong, 4 P.M.

Weekday Services: 7, 9, 12:30, and 5

Confessions: Sat., 4 to 5, 8 to 9 P.M.

St. Mark's Church, Frankford, 4442 Frankford Avenue, Philadelphia—1351

Rev. Edmund H. Carhart

Sunday Services: 7:45, 10 and 11 A.M.

Weekday Services: 12:05 P.M., Thursdays and Holy Days, 10 A.M.

RHODE ISLAND—Rt. Rev. James DeWolf Perry, D.D., LL.D., S.T.D., Bishop; Rt. Rev. Granville G. Bennett, D.D., Suffragan Bishop

St. Paul's Church, Pawtucket, R. I.—1584

Rev. Harold L. Hutton; Rev. D. C. Osborn, Jr.

Sunday Services: 8 and 11 A.M.

Weekday Services: Fridays, 10 A.M., 12:15 P.M.

St. Martin's Church, Orchard Ave., Providence, R. I.—859

Rev. John Vernon Butler, Jr.

Sunday Services: 8, 9:30, 11 A.M.

Weekday Services: As announced

St. Stephen's Church, 114 George Street, Providence, R. I.—741

Rev. Donald Platt; Rev. Robert P. Casey; Chas. Townsend

Sunday Services: 7:30, 9:30, and 11 A.M.

Weekday Services: 7:30 A.M.

ROCHESTER—Rt. Rev. Bartel H. Reinheimer, D.D., LL.D., Bishop

Christ Church, East Ave. near Broadway, Rochester, N. Y.—1458

Rev. Donald H. Gratiot; Rev. J. W. D. Cooper

Sunday Services: 8 and 10:30 A.M.

Weekday Services: Thurs. 8 A.M., Holy Days 8 and 10:30 A.M.

SOUTH FLORIDA—Rt. Rev. John D. Wing, D.D., LL.D., Bishop

St. Agnes' Church, Miami, Fla.—1536

Rev. John E. Culmer; Rev. G. E. Primo, Jr.

Sunday Services: 7:30 and 10:15 A.M., 7:45 P.M.

Weekday Services: 7:30 A.M. and 7:45 P.M.

St. Stephen's Church, 3439 Main Highway, Coconut Grove, Miami, Fla.—700

Rev. Rex Wilkes

Sunday Services: 8, 9:30 and 11 A.M.

Weekday Services: Wednesdays and Holy Days 8 A.M.

SOUTHERN OHIO—Rt. Rev. Henry W. Hobson, D.D., Bishop

Christ Church, Cincinnati, Ohio—2093

Rev. Nelson M. Burroughs, Rev. E. O. Miller, Capt. Laurence Hall

Sunday Services: 8, 9:30, 10:30 A.M., 5 P.M.

Weekday Services: 12:10 P.M., Wed., 8; Thurs., 10

WASHINGTON—Rt. Rev. James E. Freeman, D.D., LL.D., Bishop

St. Agnes' Church, 46 Que St., N.W., Washington, D. C.—280

Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, S.S.J.E., in charge

Summer schedule: Sunday Masses; 7 and 10 A.M.; Mass daily 7 A.M.; Fridays, 8 P.M. Holy Hour; Confessions, Saturdays, 7:30 P.M. and by appointment.

Church of the Epiphany, 1317 G Street, Washington, D. C.—1073

Rev. Charles W. Sheerin; Rev. Hunter M. Lewis; Rev. Francis Yarnall

Sunday Services: 8 and 11 A.M., 8 P.M.

Weekday Services: Thurs. 7:30 and 11 A.M.

Daily: 12:05.

WESTERN MICHIGAN—Rt. Rev. Lewis B. Whittmore, D.D., Bishop

St. Luke's Church, 247 W. Lovell Street, Kalamazoo, Mich.

Rev. A. Gordon Fowkes; Rev. R. K. Giffin

Sunday Services: 8 and 11 A.M.

Weekday Services: Wednesdays, 7:30 and 11 A.M.; Saints' Days, 8 A.M.

WESTERN NEW YORK—Rt. Rev. Cameron J. Davis, D.D., S.T.D., Bishop

St. Peter's Church, Niagara Falls, N. Y.—1742

Rev. Charles Noyes Tyndell, S.T.D.

Sunday Services: 8 and 11 A.M.

Weekday Services: As announced

SCHOOLS

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EDUCATIONAL

COLLEGES

Luther H. Foster Becomes Acting Head of Virginia State College

Luther H. Foster, who has been treasurer and business manager of Virginia State College for Negroes since 1913, has been appointed acting president of the college following the resignation of Dr. John M. Gandy, who has just resigned after 44 years connection with the institution, during 28 of which he was its president.

Mr. Foster, the acting president, is a member of the Episcopal Church, a communicant and vestryman of St. Stephen's Church which ministers to the faculty and students of the college. He is a member of the board of trustees of Bishop Payne Divinity School at Petersburg, and was also for some years a member of the board of trustees of St. Paul Normal and Industrial School at Lawrenceville, Va., now St. Paul's Polytechnic Institute.

CONFERENCES

August Conferences

At Adelynrood As Usual

War conditions have made no difference in the number and the quality of the August conferences of the Society of the Companions of the Holy Cross at Adelynrood, South Byfield, Mass., the conference house of the SCHC. In order to meet the gasoline situation, the conferences have been put closer together than usual in date: that is the only important difference. Three of them are open to the public.

The Missionary Conference will take place from the evening of July 31st to the morning of August 3d. The speakers will be the Rev. Dr. Howard Chandler Robbins, Dr. Adolf Keller, Dr. Mark A. Dawber, the Rev. John Magee, and Miss Grace Ashton Crosby. The Rev. Charles Whiston will be the chaplain. At the Church Unity Conference, which follows, from August 5th to 10th, Dr. Keller will again be one of the chief speakers. Others will be Mrs. Edwin A. Stebbins, Miss Julia F. Capen, and Miss Estelle Carver. From August 14th to 16th, the Conference on Social Justice will be held. Miss Mary Van Kleeck, Miss Elizabeth C. Johnson, Dr. Gertrude Bussey, Mrs. Arthur U. Crosby, and the Rev. Dr. Robert W. Bagnall will be the speakers. At all the conferences, Mrs. Albert S. Cook, head of the Society of the Companions of the Holy Cross, will make the opening address of welcome.

The annual conference of the SCHC itself, to which only members are invited, will be held from August 18th to 28th. In spite of difficulties of travel, a large attendance is expected.

Information about the first three conferences may be obtained from Miss Jessie N. Towne, Adelynrood, South Byfield, Mass.

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CHANGES

Appointments Accepted

BAXTER, Rev. E. LAURENCE, recently ordained con., has been assistant of St. Luke's Church, Coona, Pa., vicar of Holy Trinity, Hollidaysburg, Pa., since June 14th. Address: 806 Thirteenth Street, Altoona, Pa.

HEATH, Rev. SIDNEY E., formerly rector of St. Peter's Church, Bainbridge, N. Y., has been priest in charge of St. Mary's Church, Middlesboro, Ky., since July 15th.

HOBGEN, Rev. JOSEPH F., formerly serving on Pyramid Lake Indian reservation, Nev., has been priest in charge of the Mission of the Good

Shepherd, Fort Hall Indian reservation, Idaho, and vicar of St. Paul's Church, Blackfoot, Idaho, since July 15th.

HOVENCAMP, Rev. RALPH E., formerly assistant at Grace Church, Oak Park, Ill., and priest in charge of Holy Innocents', Greenwood Park, Chicago, Ill., has been rector of Grace Church, Cortland, N. Y., since July 15th. Address: 33 Charles Street, Cortland, N. Y.

HUDSON, Rev. WILLIAM S., chaplain of St. Paul's School and St. Mary's School, and assistant to the dean of the Cathedral of the Incarnation, Garden City, N. Y., is to become headmaster of DeVeaux School, Niagara Falls, N. Y. Address: DeVeaux School, Lewiston Road, Niagara Falls, N. Y.

MERRICK, Rev. JAMES E., formerly of Ontario, Canada, has been priest in charge of Christ Church and Big Sandy missions, Pikeville, Ky., since July 1st. Address: Pikeville, Ky.

MONCURE, Rev. ROLAND, rector of St. Paul's Church, Salem, Va., is to become rector of St. Luke's Church, Hot Springs, Ark., effective September 1st.

Military Service

LABARRE, Rev. G. P., jr., is a chaplain with the Navy, stationed at the Naval Training station, Newport, R. I.

STAFFORD, PHILIP H., on leave from his duties as treasurer of the diocese of Massachusetts, has been promoted from the rank of captain to major in the Army. He is stationed at Mitchell Field, Long Island, N. Y.

Ordinations

DEACONS

BETHLEHEM—THEODORE TITUS JOHNSON was ordained deacon on June 11th in the Church of the Holy Apostle, St. Clair, Pa., by Bishop Sterritt of Bethlehem. He was presented by the Rev. John H. Lehn, who also preached the sermon. The Rev. Mr. Johnson will be assistant to the Very Rev. R. T. Faust, dean of the Pro-Cathedral Church of the Nativity, Bethlehem, Pa.

MASSACHUSETTS—On June 3d in St. John's Memorial Chapel, Cambridge, Mass., Bishop Sherill of Massachusetts ordained the following to the diaconate:

JOHN M. BALCOM, presented by the Rev. John P. Moulton, will be assistant at Grace Church, Norwood, and at the Church of the Epiphany, Walpole, Mass.

T. CIESLER BAXTER, presented by the Rev. Howard P. Kellett, will be on the staff of St. Peter's, Albany, N. Y.

LANAN H. BRUNER JR., was presented by the Rev. William Brewster.

A. CHANDLER CRAWFORD, presented by the Very Rev. Dr. E. J. van Etten, will be curate of Grace Church, Lawrence, Mass. Address: 198 Garden Street, Lawrence, Mass.

ROBERT MCQUEEN GRANT, presented by his father, the Rev. Dr. Frederick C. Grant, is to take graduate work at Harvard and to be in charge of St. James, South Groveland, Mass.

LYMAN B. GREAVES, presented by the Rev. Robert C. Batchelder, will be curate of St. James' Church, Lancaster, Pa.

FRANK E. GREENE JR., was presented by the Rev. Arthur S. Payzant.

WALTER P. HURLEY JR., presented by the Rev. Chester G. Minton, will be assistant at St. Saviour's Church, Bar Harbor, Me.

MICHAEL MARTIN, presented by the Very Rev. Dr. Angus Dun, will be curate of Christ Church, Cambridge, Mass. Address: 24 Farwell Place, Cambridge, Mass.

GEORGE W. R. MACCRAY, presented by the Rev. Arthur S. Payzant, will do graduate work at Boston University.

LAWRENCE B. STARRATT, presented by the Rev. Frederic C. Lawrence, will be curate of Grace Church, Providence, R. I.

ALFRED B. STARRATT, presented by the Rev. Robert L. Curry, will be curate of St. Anne's, South Lincoln, Mass., and do graduate work at Harvard.

SAMUEL TYLER JR., was presented by his father, the Rev. Dr. Samuel Tyler.

JOHN D. VERDERY, presented by the Very Rev. Dr. E. J. van Etten, will be on the staff of St. Paul's, Boston.

GEORGE T. WELSCH, presented by the Rev. Dwight W. Hadley, is to be in charge of Christ Church, Big Stone Gap, Va.

The Rev. Dr. Henry Washburn preached the sermon.

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LIBRARIES

LIBRARY of St. Bede, 175 E. 71st Street, New York City. Open Monday to Friday inclusive, 2:30-6 P.M. and Tuesday evening 7:30-9:30. (Closed from June 12th to October 1, 1942.)

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ORGANIST and Choirmaster with excellent references and qualifications, desires position. Successful in both choir and organ work. European training. Recitalist and devout Churchman. Eastern States preferred. Box L-1641, The Living Church, Milwaukee, Wis.

ORGANIST—choir director, religious education director, experienced; college graduate; Churchwoman; references on request. Box B-1633, The Living Church, Milwaukee, Wis.

RETREATS

RETREAT FOR WOMEN, Vigil of the Transfiguration, Convent of the Transfiguration, Glendale, Ohio, from the evening of August 4th to the evening of the 5th. Conductor, the Rev. Richard A. Hayes. Apply to the Rev. Mother Superior.

RATES: (A) Altar Bread, Anniversaries, Appeals, Births, Boarding, Deaths, Church Furnishings, Linens and Vestments, Marriages, Meetings, Memorials, Personals, Positions Offered, Radio Broadcasts, Resolutions, Special Services, and all other solid copy classifications, excepting only Positions Wanted: 6 cts. a word for one insertion; 5 cts. a word an insertion for 3 to 12 consecutive insertions; and 4 cts. a word an insertion for 13 or more consecutive insertions. (B) Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge on first insertion. (C) Positions wanted advertisements, 1 insertion, 4 cts. a word; 3 to 12 insertions, 3 cts. a word an insertion; and 13 or more insertions, 2 cts. a word an insertion. (D) Church Services, 25 cts. a count line (10 lines to the inch). (E) Minimum price for any insertion is \$1.00. (F) Copy for advertisements must be received by The Living Church at 744 North Fourth Street, Milwaukee, Wis., 12 days before publication date of issue it is designed for.

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ANNOUNCEMENTS

Appeals

LIND—Would you like to render a service to a blind person? It need cost you nothing but little effort. Should you know of a man or woman, or girl, in your church or community, who is sightless and can read Braille (by fingering), send name and address to the John Milton Society, 15 Fifth Avenue, New York City. The John Milton Society, of which Helen Keller is president, is the only inter-denominational publisher of magazines and books for the blind. Organized by a joint committee of the International Council of Religious Education and the Home Missions Council of North America, which name one-third of its directors, it publishes "John Milton Magazine," monthly for adults. The magazine contains well-selected material of religious character, with brief comments on the Uniform Sunday school lessons. "Discovery," for children, also carries Sunday school lesson comments besides its variety of interesting material.

These magazines are sent to worthy blind people without charge. The funds for maintaining this service are derived mainly from church organizations and individuals, the Society having no endowment, and the number of blind persons served depends on the receipts. The Society will be glad to send to any Sunday school or individual a card bearing "God is love" in the Braille lettering used by the blind.

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Are you satisfied with your present material? Does it come up to expectations? Has it helped accomplish the end toward which you have worked? We suggest that you carefully check your material on hand and plan now for your Fall program. Avoid waiting until September when the "rush is on."

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Do you have any specific problem? Would you like assistance in solving it? Our Christian Education Department is at your service--to answer your questions, to give helpful suggestions, and, if need be, to assist in outlining a sound, workable Church School curriculum. Avail yourself of our facilities; they are for your use.

Please do not hesitate to write for information, or if you are in the neighborhood of our Church Book Shop, located at 14 East 41st Street, New York City, come in, make comparisons of all material, and inspect the numerous items we stock. We repeat--avoid waiting until September when the "rush is on."

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